A SERMON PREACHED AT HITCHIN IN THE

yeare of our Lord, 1587. the 17. day of Nouember, being the first day of the 29. yeare of the Queenes Maiesties reigne.

By Edward Harris, Master of Arts and Preacher of the word of God.

Printed at London by John Harris & I. B. dwelling S. Iohns Street.

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TO THE FAITHFVLL AND BELOVED IN THE Lord his brethren knowne to him in Hertford-ſhire, grace and peace in Chriſt Ieſu.

THere are novv three yeeres paſſed ſince at the requeſt of ſome I communicated this ſermon of mine in vvriting to thoſe vvhich not long after obtained for it allovvance to go abroad in print, and novv at the laſt, it hauing receiued the fruite of that allovvance, I offer it vnto as many of you as deſire to profite by the remembrance of that vvhich yee once heard before. Vſe it (I beſeech you) to that end for vvhich I firſt ſpake it and novv offer it vnto you, that is, to your further building vp in the feare of our God, and honour of our Soueraigne. If you remem-

ber any more than is here set downe, vse that also to the same end; and laying a part all vanities of the vvorld, set your minds on those things vvhich may profite in the day of the visitation of all flesh. The grace of our God be vvith you.

From my chamber at *North Mimmes*, this 16. of October. 1590.

E. H.

Feare God, Honor the King.

1. *Peter.* 2. 17

THE ſweete ſhowers which fel in the forenoone (deerely beloued in Chriſt Ieſu) might, if the ground of your hearts be not braſſe or adamant, not only cauſe the ſeed of the word which ye haue ſo often receiued, to bring forth in you the herbe of an holy profeſſion, and fruite of an holy life, but moreouer & beſides that, might make way to the better planting of any other good and godly inſtruction in your minds. I doubt not, but ye keepe in remembrance the ſumme of that which hath bene taught; namely, both who is the author of your deliuerance from all your enimies, to wit, not the arme of fleſh, but God himſelfe, and alſo by what meanes he hath brought this to paſſe; to wit, by the godly and Chriſtian gouernment of our gracious ſouereigne, the annointed meſſenger

of the Lord in this behalfe: and as I doubt not, but yee remember theſe things, ſo I charitablie perſwade my ſelfe, that yee make enquirie and demaunde of your owne ſoules, by what ducties towards God the author, and by what reuerence toward the Prince the inſtrument of this our common ſafetie and welfare, ye may ſhew your ſelues thankfull receiuers of ſo great a benefite. Harken therefore what the ſpirite of God which is in him, and onely knoweth the minde and will of God, requireth of you by the mouth of ſaint Peter. For his owne ſelfe, he ſeeketh no more at your hands, but that yee feare him: For the perſon of his annointed, he exacteth nothing elſe but that ye honour her. For ſo ſaith the holy Apoſtle, 1. Epiſt. Chap. 2. *Feare God* (ſaith he) *and Honor the king.*

For the firſt of theſe two, it is no new commandement, but an ancient and old precept renewed, as being a matter of chriſtian obedience requi-

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red in both Teſtaments. Moſes the lawgiuer of Iſrael, Leuit. 19. 14. ſaith to the inheritance of the Lord the children which came out of th loynes of Iacob, *Thou ſhalt feare* (ſaith he) *the Lord thy God.* Againe, Leuit. 25. 17. he ſaith, *Let euerie one feare his God.* Likewiſe, Deuter. 20. he chargeth them, ſaying, *Follow the Lord your God, and feare ye him.* Our Sauiour Chriſt, Luk. 12. teacheth men to feare him, who after he hath killed the bodie, can caſt the ſoule into hell fire, that is, God. And beſides this place of ſaint Peter, ſaint Iohn alſo, Reuelations the fourteenth and the ſeuenth, hauing ſeene an Angell flying thorough the midſt of heauen, which had an euerlaſting Goſpel to preach vnto them that dwell on the earth, euen to euery nation and kinred, and tongue, and people, teſtifieth howe this Angel cried with a lowd voice, ſaying, *Feare God, and giue glorie to him.* Wherefore, ſith wee are compaſſed with ſuch a cloud of moſt glorious and faith-

faithfull witneſſes, make your reckoning how ye heare not me, but Moſes, Chriſt, Peter, Iohn, and the Angels of heauen crying vnto you, *Feare God.*

Some will ſay peraduenture, all this needeth not, there is none here (we hope) but feare God truely. Well brethren, to *the lavv and to the teſtimonie*, let that be our iudge, & our owne conſciences witneſſes, whether the true feare of God which is here commanded by the holy ghoſt, be in the greateſt part of men now adayes.

To know then, whether we be endewed with this true and earneſt feare of God or no, there are among other, three eſpeciall wayes whereby ye ſhal certainly know the ſame.

The firſt way is, the birth of it: For if the feare of God that is in you, come out of that ſpring, and be bred in that ſort as true feare is, then haue you cauſe to reioice.

The ſecond is, by the naturall and liuely effectes of the ſame feare: For doubtleſſe euerie thing, eſpecially the motions

motions of Gods ſpirite, working not counterfaitly but according to it owne nature, it muſt needs be a falſe and baſtardly feare of God, which vttereth not it ſelfe in conuenient meaſure by the proper effects of true feare.

The third way is, by ſuch things as vnſeparably follow and accompanie the true feare of God, which S. Peter ſpeaketh of.

For the firſt way, yee muſt obſerue & know, that the earneſt feare of God ſpringeth and proceedeth of a right and reuerend knowledge, and meditation of the ſurpaſſing power, bottomleſſe wiſedome, infallible prouidence, vndefiled iuſtice, incomparable goodnes, and other ſuch heauenly attributes of Gods nature, as the ſcripture giueth vnto it. For when the conſideration of mans mind is truely fixed and ſet vpon the inward view & beholding of theſe things, the glorie of them is ſuch, that it doth ſtrike & poſſeſſe the heart with an vnfained reuerence of that perſon, who is of ſuch a nature, as by ſo glori-

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ous names employing ſo great and wonderfull effects, is rather pointed at than fullie defined. This that I ſay, is manifeſt by the tenth chapter of the Prophet Ieremie. For conſidering how none was like to the Lord in power, how he was great, and incomparablie wiſer then all the prudent men of the nations, and how none was like to him in all the kingdomes of the world: to ſhew what this meditation bredde in him, and what it worketh in all the children of God, he burſteth forth into theſe words, *Who ſhall not feare thee O king of nations?* As if he ſhould ſay, that whoſoeuer did rightly meditate and ſtudie vpon theſe things, could not but hereby grow into a true feare of God, or at the leaſt, that the vnfained and true feare of God ſpringeth hereupon. Prouided alwayes, that we take this view by the word of God onely, and not by the fancie or imagination of mans braine. Here is then the firſt point whereby yee may know whether yee feare God truely (as ſaint

Eſa. 29. 13. Feare muſt not be taught by the precepts of men

Peter

Paul commandeth.) Haue ye exercised your wits in this meditation? haue yee taken a diligent view of these things out of the most faithfull assertions and examples of the word of God? and hath that feare of God which is in you, proceeded and risen hereof? then is there hope, that the feare of God in you is not counterfait. But now (my brethren) if the most men be vtterly ignorant of these points, & in a manner all men remisse, negligent, and cold in taking such view of the nature of God, how may we not iustly feare, that the most men now adayes are vtterly destitute of this grace and gift of the true feare of God? Hebr. 5. 14

2 The second meanes, whereby yee may know and discerne whether your hearts be possessed with a true feare of the Almightie, is by the effects, which are diuerse, the chiefe and principall whereof are these that follow.

First, the true feare of God is of such force

force and working, that it maketh him in whom it is, to hate and decline that which is euill and vngodly in the ſight of the Lord. I ſay not, how they which haue this feare do not ſinne at all; but that the faithfull are by this feare, as by a moſt fit inſtrumēt of the holy ghoſt, kept backe from following the luſts of vngodlineſſe, and haue ſuch a watch-word giuen them continually in their hearts, that they are not eaſily drawne to any notorious breach and tranſgreſſion of Gods commandements. This effect of this true feare of God is noted by Abraham the father of the faithfull, Gen. 20. For when Abimelech the king of Gerar, who had taken away his wife, being brought to the knowledge of his iniquitie, demanded of Abraham what he ſaw in the land, that he manifeſted not that ſhe was his wife: Abraham anſwered, ſaying; *I thought* (ſaith he) *ſurely the feare of God is not in this place, therefore they vvill ſlay me for my vvifes ſake:* As if he had ſaid, how there was no hope in him

him that he ſhould finde any honeſt dealing there, where the vnfained and true feare of God was wanting. To this agreeth a moſt notable example which we finde written, Exod. 1. 17. where it is ſhewed, how that when Pharao had commanded the midwiues to make away the men children of the Iſraelites, that which reſtrained them from committing ſo horrible a fact, was the true feare of God which they had before their eyes: for ſo Moſes teſtifieth of them, ſaying, *But the midvviues feared God, and did not according to the commandement of the king, but ſaued the men children.* Yea Salomon maketh it a generall rule, that *the feare of God cauſeth a man not onely to decline euill, Prou.* 3. 7. but moreouer *to hate the euill, Prou.* 8. 13. And for the more plaineneſſe, he maketh mention of foure points of iniquitie which cannot dwell with the feare of God: to wit, arrogancie, pride, the euill way, and a double tongue; and ſheweth by example in himſelfe, how if a man haue the

the vpright feare of God abiding and working in him, he will auoid and abhor these enormities. The first *enormity* is arrogancie, which is, *A lying perswasion and boasting, that one hath those graces and that abilitie which he hath not:* and this iniquitie raigneth in the greatest part of men. Yee that are of the ministerie, looke into them of our owne calling: There are infinite in a manner, which being vnable for want of gifts to fulfill any the least part of the ministers office and charge truely, notwithstanding presume and boast themselues to be sufficient men for that calling when it is nothing so, and hereupon breake in and come within the listes of the holy mount of God, & thrust themselues into the sanctuarie of the most holy one. These are monstrously arrogant, and therefore out of all question destitute of the true feare of the Lord. Of this sort are many professors now adayes, which hauing not as yet profited so farre as that they know the *word of the beginning*

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of Christ Iesu, or first principles of religion, yet boast themselues to be rich in the knowledge of God & of Christ Iesu. Of the same stampe generally are Papists, who arrogating to themselues by nature freewil to forsake euill & to do good, which they haue not power to merit heauen by their works which all men lacke, shew the true feare of God not to be in them.

The second *enormitie* is *Pride*, which is, *a chalenging of glorie, praise, and dignitie to ones selfe, in respect of those graces and giftes which are in him.* They that are carried away with this vngodlynesse, they are also void of the true feare of God. Such are in the ministrie those now a dayes, who knowing themselues to haue those good graces and giftes which their betters in ecclesiasticall place and calling do want, thinke much that their place is none higher, their liuings no larger, their estimation no greater, and thereupon make it their chiefe studie, how they may come and attaine to better pro-

motion. Such are among the gentrie thoſe, that for the abundance of their outward bleſſings cannot content themſelues, vnleſſe they may haue ſome higher title than whereby they are yet called. Briefely, ſuch are all thoſe, who of a glory that they haue in their owne gifts, aſpire to an higher place in the common welth, after the manner of Abſhalom, or hunt after and ſtriue for the preheminence in the church, after the manner of Diotrephes: for thus to do is *pride*, which ſinne cannot raigne in any perſon, and the man feare God aright too.

The third *enormitie* abhorred of ſuch as feare God truelie, is *the euil way*, that is to ſay, all courſe and trade of life and liuing, which ſauoureth of vngodlineſſe: as liuing by vſurie, coſinage, theeuerie, extortion, leading of ones life in filthineſſe, adulterie, wantonneſſe, idleneſſe, or any other crime, that the church of God is offended withall. This courſe whoſoeuer taketh (as the world is full of ſuch now adaies)

adaies) they can by no coulourable meanes be ſhewed to fear God aright, whatſoeuer they outwardly pretend.

The fourth *enormitie* which cannot ſtand nor dwell togither with the true feare of God, is *a double tongue*: with which ſinne there are ſpecially two kinds of people infected: one is of thē, who will ſpeake as faire as Angels to a mans face, but will ſtraight way, or whenſoeuer occaſion is miniſtred, ſlander them moſt beaſtly behind their backes: Another ſort is of them, who in the company of ſuch as profeſſe the truth ſincerely will make a great ſhew of godlineſſe, but when they come in companie of others which are leudly diſpoſed, wil ſay as they ſay. Theſe are double tonged, & whoſoeuer are ſuch in them the true feare of God is not remaining.

2 A ſecond effect and naturall property of the true feare of God is, it cauſeth a man to deale not with eyeſeruice, but faithfully, in al ỹ with knowledge he takerh in hand: it cauſeth him

to walke not deceiptfully, but with an vpright heart; not in his ordinarie calling alone, but moreouer in the following and performance of any godly busineſſe otherwiſe lawfully committed vnto him. The reaſon is, becauſe it placeth the Lord before him ſitting in his throne of iuſtice, and beholding all that he doth or thinketh, whereby he is brought & kept in ſuch godly awe, that albeit men coulde not eſpie his falſhood, yet he knoweth how the Lord will both ſee and iudge the ſame; wherupon he imployeth himſelfe with all diligence to do his worke faithfully, as in the ſight of God. That the true feare of God is of this effect, it is manifeſt, 2. Chron. 19. 9. For there we may reade, how Iehoſhaphat king of Iuda, laboring the reformation of his whole kingdome by due miniſtration of iuſtice, and by diligent preaching of the word, he chargeth the officers to deale vprightly: and minding to ſhew what would be auailable to make them ſo to do, he attributeth

buteth this glorious effect to the true feare of God, saying, *Thus shall ye do in the feare of God*, and by way of exposition addeth, *faithfully and with a perfect heart:* as if he had said, I may charge you to deale faithfully, but I cannot make you so to do: notwithstanding, that which my commandement cannot worke in you, that the true feare of God (if ye haue the same) will effectually bring to passe in you. Now therefore, if ye feare God aright as ye pretend to do, then shew it by the true effect of that feare, that is to say, by faithfull and vpright dealing in this charge and burthen that is laid vpon you. Let euerie one, of what degree & condition soeuer, examine himselfe by this propertie, & he shall easily vnderstād, whether the true feare of God be resident with him or no. If such as are in authoritie, be not faithfull in ministring iustice, and suppressing the aduersaries of truth and godlines, it is euident hereby what they are. If such as are in the ministerie be not faithfull

in doing their office, but either dispēce not the word at all, or deale after the manner of huckſters deceitfully with it, they declare them ſelues to bee void of the true feare of God. If trades men haue and vſe a falſe weight, and a falſe meaſure, or ſeeke to inriche them ſelues by any manner of falſe dealing, there is no queſtion but that ſo long as they continue ſuch and ſo minded, the vnfained and true feare of God hath no dwelling place, nor abiding in them.

3 A third effect wherby the true feare of God is made knowne to be in a mā, is, that it maketh him not onely to ſeparate himſelfe from the defilings and corruptions of the world, when he heareth them rebuked by the word of God, but moreouer ſpeaketh earneſtly to his neighbors, whom he ſeeth entangled with ſuch vngodlineſſe, vpon purpoſe and intent to draw them alſo away from thoſe iniquities. For he hath euermore his heart meditating vpon the commandemēt of the Lord, which

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chargeth him not onely *to haue no fellowship with the vnfruitfull vvorks of darknesse, but moreouer to reproue them*, as is set downe Ephes.5. This effect of the true feare of God yee may finde in the prophecie of Malachie, chap.3. 16. For albeit the people of that generation were exceeding wicked, yet some there were which at ỹ rebuking & admonition of the prophet, forsook such wickednes, & laboring to draw others togither with them, which persons the prophet noteth to haue bin led to such encouragement of their neighbors by this true feare of God, which the Lord endued thẽ withal: For so he saith, *then* (saith he) *they that feared the Lord, spake euery man to his neighbor*. This is a lesson for you, that can be content in outward shew and appearance to subiect your owne necks to the sweet yoke of christian reformation: yee haue heard the prophets of the Lord in the spirite and zeale of Malachie, reprooue gentlemen & others for robbing the Lord of his portion, of his tythes, & offrings,

as Malachie did: ye haue heard them reproue miniſters for not keping knowledge in their lippes, that the people might aske the lawe of God at theyr mouth, as the Prophet did: yee haue hearde them rebuke many other corruptions, wherein this generation hath farre exceeded and gone beyonde the people of Malachies time: yee haue profited ſo far in outward appearance, that ye lament for theſe inyquities of our time to the eie, and ſeeme to leaue and forſake them your owne ſelues, but yet are in opinion (a great number of you) howe it is not within the compaſſe of your ſeuerall duties, to labour in calling other awaie from the ſame corruptions, out of which yee are eſcaped. Marke therefore this third effect of the true feare of God, & be well aſſured, that it is euerie mans duetie which will ſhew himſelfe to feare God aright, not onelie to leaue theſe enormities their own ſelues, but moreouer to exhort euerie man his neighbors, be they Gentlemen or other, in eccleſiaſticall

ſticall or temporall vocation, to leaue theſe iniquities with them, and to become newe men, otherwiſe the true feare of God raigneth not in them.

3 The third waie and meanes whereby ye may take intelligence of your owne ſoules, whether this true feare of God commanded by S. Peter, dwell in you or no, is by ſuch companie and fellowſhip as the true feare of God continuallie keepeth. The reprobates, yea the Atheiſts feare God, ſo doe the deuils alſo: but it is in ſuch a ſeruile and ſlauiſh manner, that they hate him whom they feare, whereas it is far otherwiſe with them which haue the true feare of God in them: for the true feare of God is, as one verie fitlie tearmeth it, *Tanquam ſeta ſutoria trahens, poſt ſe filum delectionis*, as it were the ſhoomakers haire drawing after it the threed of loue, which infinite examples of Gods faithful children, mentioned in the Scripture, do confirme & proue: For ſo they feared the Lorde, that they loued him alſo entirely, and

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from the bottome of their hearts. For proofes ſake, to bring one or two, it is reported of Dauid, 2. Sam. 6. 9. that hee feared the Lord exceedinglie, who not withſtanding Pſal. 116. 1. auouched trulie of himſelf, that *he loued the Lord*. Yea and Moſes which in the places before mentioned gaue commandement to the people of Iſrael to feare the Lord, doeth alſo charge them *to loue him with all their heart, with all their ſoule, and with all their might*, Deu. 6. 5 which declareth how the true feare of God is accompanied with a loue of him in the ſame partie. So thē we muſt not feare God as the deuils and reprobates feare him, neither yet muſt wee feare the almightie with a popiſh kind of feare. How is that, will ſome ſaie, the Papiſts haue a feare of God in thē, but it is ſuch a kinde of feare, as is accompanied with a diſtruſt in God, inſomuch that they make it a principle of their religion, how wee muſt feare, and not be bolde of Gods fauor. This detecteth their feare of God not to be

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the true & holy feare commanded by Saint Peter in this place. For the true feare of God is accompanied and ioyned with a truſt & cõfidence in him, as may be proued euidentlie in the hundreth and fifteenth Pſalm, the 1. verſe. Eſa 50. 10. Beſides, the manifolde examples of Gods ſeruants endued with a right feare of him, who albeit wreſtling with the multitude of their ſinnes, ſeemed to ſhut the doore of their harts againſt aſſured truſt in the Lorde for a ſeaſon, yet euermore gaue it intertainment in the end. By theſe things then (my brethren) iudge of your ſelues, if yee feare God ſo that yee hate him, or cannot abide him, & that ye wil not be perſuaded to haue boldnes and aſſured truſt in him to ſaluation, becauſe your conſciences tel you how many & how grieuous your ſinnes are, then haue yee not that feare which Saint Peter ſpeaketh of abiding in you: but if your feare of God bee ioyned with an heartie loue of him, and ye ſo feare his puniſhing iuſtice, that notwithſtanding

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ſtanding ye truſt in his forgiuing mercie, then is the feare of God in you an holie plant, which I beſeech him for Chriſts ſake to raine vppon more and more with the ſweet dew of the word, and to blovv vpon with the quickning breath of his ſpirite, that it may floriſh and bring foorth fruite in you to the end,

Thus yee ſee (brethren) by vvhat meanes yee may haue vnderſtanding, vvhether ye anſvvere to this commandement of Saint Peter, that is to ſaie, whether ye feare God truelie or no; & hereby alſo ye may knovv vvhat it is to feare God trulie and aright, namely not to be afearde of the fanſies of our ovvne braine, for then fooles and mad men ſhould feare God truelie; not to tremble onelie at his iudgementes, for then the verie vnſenſible mountaines and hils ſhould feare God truelie, becauſe they are readie to tremble at the angrie preſence of the Lord. Pſal. 18. 7. not to haue a minde deſperatlie tormented and grieued with the horrour

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of his ovvne ſinnes, for then Iudas and manie of the reprobate ſhoulde haue feared God truelie: not to ſtande in avve ſo of Gods vengeance onelie, that therevpon vve dare not follovve thoſe abhominations vvhich othervviſe our hearts are vvell pleaſed vvith, for then the hypocrites ſhould feare God truelie: but vpon a due and deep conſideration of Gods povver, vviſdome, prouidence, iuſtice, &c. to ſtande in ſuch godlie avve of him, that by meanes therof we are brought from the liking and following of vngodlines, to deale faithfullie in all things, to dehort other from thoſe corruptions vvhich our ſelues haue forſaken, and in all this to be ſo affectioned, that vvee delight in the Lord and loue him, at no time vtterlie deſpairing though vve fulfill not our duties ſo fullie as wee ought, but yeelding to that comfort of Gods ſpirite, vvhereby we are put in hope that God vvil accept our endeuors, though ioyned vvith manie imperfections, as the indeuours, not of ſlaues, but of his faith-

faithfull and obedient children.

This is now the true feare of God, whereof Saint Peter speaketh, & these are some meanes whereby yee may know and discerne whether the same bee in your selues or other. And forasmuch as there is nothing more to bee desired at the hands of almightie God, then that all men may atraine to this feare, & retaine it also euen to the end, it is needfull for vs to consider what those things are which may serue as the ordinarie meanes to draw men vnto, and continue men in this true feare of God.

There are then two especial things which are of great force both to make men feare God trulie, and also to keep and preserue in them that grace and gift of God: wherof the first is the excellencie and peereleſſe dignitie and worthineſſe of this grace. The second is the incomparable blessings of God which followe the same, and are promised to as manie as abide in the it.

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The worthines of this feare of God the Scripture setteth foorth, in that it spoiling the men of this worlde of those gracious titles wherein they make all true honour and commendation to stand and consist, it attributeth them notwithstanding to those that feare the Lord.

It is a thing which men most desire of all other things, to be truly wise, insomuch that for the bare name therof, infinite persons of all ages and degrees, haue thought neither any cost il bestowed, nor anie labour ill taken, so they might be reputed of the worlde for wise men; naithles the world could neuer attaine to this in deed: For when the iudgment is brought to the throne of God, they are all condemed of folly as Saint Paul declareth 1. Corinth. 1. wher he saith, *how the vvisdome of this vvorld is foolishnes vvith God*. In the meane season, such as feare God truly are by the holy Ghost himselfe pronounced to be rightly and truly wise. For the patient Iob saieth, *The feare*

of

of the Lord is wiſedome in deede, chap. 28
Whereunto agreeth Salomon, who
Prouerbs 1. auoucheth the feare of the
Lord to be *Reſhith dagnath*, the begin-
ning of knovvledge, or rather as vvee
ſaie in our common ſpeech, the chiefe
point of knovvledge or head knovv-
ledge: and again in his fifteenth chap-
ter he ſaith, *The feare of the Lord is the
inſtruction of vviſedome*. Whereby we
may perceiue howe they onelie are
wiſe in deede which feare the Lorde, &
al other the children of follie and mad-
neſſe, ſo excellent and ſurpaſſing a
thing is the feare of God. Beſides that,
the Scripture calling vpon men to ſan-
ctifie the Lord, that is, to worſhip him
with ſuch a kinde of worſhip, as wher-
by he may be declared and knowen to
be holie, doth require this true feare of
God for performance thereof. For ſo
the Prophet Eſaie chapter 8, comman-
deth men *to ſanctifie the Lorde of hoſtes*:
and to ſhew how that ſhould be done,
he addeth immediatlie by waie of ex-
poſition, *Let him bee your feare*, by that
meanes

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meanes adorning the true feare of God, with that most honorable name and title of sanctifying the Lorde of hosts. Adde hereunto, that the prophet Esay chap. 33. 6. maketh account how *The feare of God is a treasure to the godly*, enriching them aboundantly which haue it, in the sight of God; whereupon it must needes ensue, that they which are destitute of this grace, are starke beggers before God, howsoeuer they flow & swimme in outward wealth and prosperitie. Thus ye see of what great dignitie the true feare of God is, which ought to rauish you with a desire both to subiect your selues to this commandement of S. Peter, that the holy Ghost maie worke this true feare in your heartes; and also to take heed, that the manifolde entisementes of the worlde and flesh which are laid as baites to beguile sillie soules euerie where, bereaue you not of it beeing once setled in your hearts, considering how excellent a thing it is in the iudgement of the holy Ghost.

2 Concerning the blessings which God hath promised to those that feare him, they are so great, that greater cannot be. For what is it (brethren) that your heartes would or can wish or desire? would yee be deliuered from all such enimies at home or abroad, as do seeke by subtiltie or crueltie to bereaue you of life, of libertie, of the truth, yea and of God himselfe? Then *Feare the Lord* (saith the spirite) *and he will deliuer you out of the hands of your enimies*. 2. *Reg*. 17. 39. Would yee haue your posteritie that they shall stand vp in your place successiuely, to encrease and prosper? *Feare the Lord* (saith the holy ghost) *and it shall go well with you and with your children after you for euermore, Deut*. 5. 29. would yee be strong against all assaultes of our spirituall enimies? Feare the Lord, and yee shall be so. For (as Salomon saith) *In the feare of the Lord is assuredneſſe of strength*. *Prouerb*. 14. *and the* 26. *verse*. Againe, would yee be out of doubt which is the right

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and true waie, among ſo great diuerſitie of opinions as are now in the world? *Feare the Lorde, and he vvill teach you in the vvaie that ye ſhall chooſe, yea the ſecretes of the Lorde ſhall be among you if yee feare him, and he vvill ſhevv you his couenant. Pſal.* 25.11.13. To conclude, will yee be bleſſed, that is to ſay, in a ſtate perfited with a gathering togither of all good thinges? Feare God, and yee ſhall be ſo. For (as Dauid ſaith) *Bleſſed are they that feare the Lord. Pſal.* 112.1.

For all this, the greateſt part of the world regard not to feare the Lord, but haue their hearts filled with contempt of him: whereof to conſider the cauſes and remedies is verie needfull, that we may take heed, and giue obedience to this precept of S. Peter.

1 One cauſe then why men feare not the Lord, is the want of teaching and hearing the word of God, by which as by an inſtrument ſanctified to that purpoſe, the Lorde diſtilleth his feare into the heartes

of men. This may be gathered out of Deut. 31. where Moſes giuing charge to Ioſua concerning the reading of the Law in the eares of the whole congregation of Iſrael, ſheweth alſo wherefore it was to be done; namely, that *they might learne to feare the Lord their God. verſ.* 12.13. If then the publiſhing of the word be the meanes to learne men the feare of the Lord, it muſt needs be, that the want of this bleſſing is a reaſon why manie are deſtitute of the true feare of God. For remedie wherof none other way can be found, than for the miniſter diligently to teach, and the people as diligently to heare the word of the Lord.

2 A ſecond reaſon why men feare not the Lord is, becauſe their hearts are poſſeſſed with a ſtrong imagination, that it is in vaine to feare God. This cauſe of mens not fearing the Lord, the Prophet Malachie declareth, Chapt. 3. for hauing ſpoken of certaine which feared not the Lord, verſ. 5. he doth afterward ſhew their reaſon that perſwaded

ſwaded them to ſet the Lord at naught and to giue out ſtoute words againſt him, which was, becauſe in their corrupt iudgement, *it was in vaine to ſerue God, and it was no profite to them that they walked humblie before the Lord of hoſtes, verſ.* 14. Againſt this peſtilent perſwaſion which leadeth manie now adayes to the contempt of God, a remedie of ſoueraigne effect is, the conſideration of thoſe promiſes before propounded to them that feare the Lord, which wil be then more effectuall, when we ſet before our ſelues in our minds as on a theatre or ſtage, the perſons of many that feared the Lord, as of Abraham, Ieſeph, Moſes, Dauid, &c. enioying part of theſe promiſes in this life, and now fully poſſeſſed of the reſt in the kingdome of God.

3 A third matter, whereupon many take occaſion to neglect & caſt away the feare of God, is a groſſe conceit of the nature of God, inducing them to thinke that the Lord ſeeth not what men do in the earth, and that they may

do what they will for him. After this sort the wicked in Iobs time surmised, that *God was so hidden with the darke cloudes, that he could not iudge thorough them*, and therefore they despised him. And so the vngodly in the dayes of Dauid *spake fiercely, and the workers of iniquitie vaunted themselues against God*, and all was vpon this perswasion, *That the Lord did not see it, the God of Iacob did not marke it. Psal. 94.* Against this enchantment, that it may not preuaile in mens hearts to leade them away from the feare of God, it helpeth much to consider, that *nothing is hid from the eyes of God. Heb. 4. that he searcheth all hearts, and vnderstandeth all the thoughts of the minde. 2. Chron. 28. 9.* that it is a brutish follie to thinke that *he which planted the eare should not heare, and he which formed the eye should not see, Psal. 94.* which consideration, if it be deepely imprinted in our minds, it will make vs to see that the darke cloudes are no hinderance to the Lord, but that he beholdeth

deth all things, euen the verie purpo-
ſes of the heart, and therefore is the
more to be feared. 1. King. the eight
chapter and 39.

4 A fourth reaſon why men regard
not the feare of God, is becauſe they
ſee themſelues & others, who are with
out al true reuerence of the almightie,
to proſper well enough in the world,
whileſt they that fear the Lord, endure
and paſſe through many aduerſities &
troubles. This reaſon of the wickeds
contempt of God, the prophet Dauid
ſaw & acknowledged, Pſa. 73. *For why*
(as he ſaith) *becauſe the vvicked come*
not in trouble, neither are plauged vvith
other men, becauſe there are no bandes in
their death, but they are luſty and ſtrong,
therefore they glorie in their pride as in
a golden chaine, they talke preſumptu-
ouſly, and they ſet their mouth againſt
heauen, That is to ſay, they ſpeake in
defiance of God him ſelfe. In like ma-
ner he ſaith of the vngodlie. Pſalm. 55.
19. that *Becauſe they haue no changes,*
therefore they feare not God. To expell

which poiſoned conceits out of mens hearts, there is not anie more conuenient remedie, than to *marke the vvaie of the vvorld, vvherin vvicked men (vvhich ſaie vnto God, depart from vs) haue vvalked, and how they haue ben cut downe before their time, vvhoſe foundation vvas as a riuer that ouerflovved.* Iob. 22. To conſider with Dauid, that *the Lord hath ſet ſuch wicked ones in ſlipperie places*, & that the conceit which they haue of their proſperous eſtate, is no better then the fanſie of a dreaming man, who in his ſleepe imagineth himſelfe and other to bee riche and in good caſe, but when he awaketh he findeth it nothing ſo. Pſal. 73. Briefly, to conſider that the leſſe trouble they ſuſtain here, the more torment is behinde, and the more bleſſings or prouocations to the feare of God they haue receiued, the leſſe mercie ſhall they finde, becauſe they abuſed them to ſtrengthen their heartes in contempte of the Lord.

Theſe are the chiefe things which

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cauſe men to reiect the feare of the almightie: theſe are the ſtones whereat they ſtumble, and the rockes againſt which they make ſhipwrack, which euerie one muſt take heed of that is deſirous to walk in the obedience of this commandement, and to *feare God*, as S. Peter counſelleth him to doe.

Thus haue ye heard vpon occaſion of Saint Peters words, exhorting vs to feare God, both how yee may knowe when ye feare him aright, what may ſerue to inflame you with an earneſt deſire to feare him truelie, and what cauſeth men not to feare the Lord. Let vs now learne other leſſons miniſtred to vs in the ſame precept.

Whereas the feare of God which is not in the profeſſion of the mouth, but in the inward affection and feeling of the heart, is here by Saint Peter commanded to thoſe which before hee calleth *a people ſet at libertie, to ſhewv forth the vertues of him which hath called thē out of darknes into his meruailous light*, that is to ſaie, vnto the profeſſors

of

of christianitie: we must make our reckoning that would gladly be taken for christians, howe it is enough for vs to speake & talke of the maiestie, goodnes, prouidence, power, & other vertuous attributes ascribed to God, but especiallie it is required, that we be inwardlie touched in our soules with a feare and reuerence of him: yea and verily they which can only say well of God, and are not endued with a true feare of him, are no better christians in comparison, than that christian man which the painter painteth vppon a cloth or wal. For the painters christian is soberly apparelled, and made to loke after the saddest manner: moreouer, he hath a scrowle comming out of his mouth, wherein is written some goodly sentence of the Scripture speaking of God, and yet for all this he is no true christian, because he lacketh that which the painter can not giue him, that is to say, the true feare of God; and so these (brethren) which make an outward faire shew & speake well

well of God, are not true christians, if they wãt the true feare of God which is grafted in the heart, and is a speciall thing required in a true christian man, as by the precept of saint Peter giuen to christian men appeareth.

Besides this lesson, there are other profitable instructions which are offered vnto vs out of the order of this precept, *Feare God*, compared with that which followeth, *honor the king*.

As first of all, saint Peter, setteth this precept before, *Feare God*, and the other after, *honor the king*: whereby he insinuateth & giueth vs to vnderstand, how the feare & obedience of God is to be preferred to the honour and obediẽce of princes; the very same rule & lesson which S. Peter & S. Iohn togither teach vs Act. 4. 19. namely, *That it is right in the sight of God to obey him rather thã mã*, as cõmõ reson also maketh vs to know & cõfesse. For the souerain must be obeied before the lieutenant, the L. of the house before the steward of it, the maister before the seruaunt,

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and therefore God before all princes, and rather than all princes and potentates in the worlde, becauſe God is the ſoueraine king, and they are his Lieutenants, God is the maiſter, & they are his ſeruantes: which admoniſheth vs to attempt nothing for any prince vnder the ſame, which ouerthroweth, impaireth, or vndermineth the flouriſhing eſtate of the true feare of God, either in our ſelues or in any other, leaſt we bee called into iudgement for ſeruing the creature with contempt of the creator, and preferring man before God.

An other leſſon is taught vs in this order of preceptes, deliuered by ſaint Peter in this place. For by ſetting *Feare God* before *honour the king*, he inſinuateth vnto vs, howe that if princes will looke to haue true and faithfull ſubiects, ſuch as will haue care from the verie bottome of their hearts to yeelde them that due honor which is to them belonging, then muſt they firſt prouide, that they be trained vp in the true

feare

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feare of the almightie: for it is hard to say, that he which feareth not God aright, will or can euer honor his prince truly.

1 For why? First of all, that which especiallie mooueth men so to honour their prince, is the commandement & feare of God, as saint Peter saith before in this chapter, they doe it *for the Lordes sake*: whereupon it followeth that if a man haue not the feare of God him selfe, which is the cause of his faithfull obedience to his prince, it can not well be that he should vnfainedlie and trulie honour his soueraine, which is an effect of that feare of God.

2 Our soueraine Christ in the parable of the wicked iudge, noting the summe of his vngratiousnes, vttereth it in this manner, *he neither* (saith he) *feared God nor reuerenced man*, Luke. 18. 2. as noting the same lesson which I haue said vnto vs.

3 That is most plaine which we read Ierem. 32. where the holie Ghost (who is best acquainted with our nature

ture) doth ſhew and declare, howe we are of ſuch a condition, that vnleſſe we be retained and kept in order and awe by the feare of God, we will fall away euen from God him ſelfe. For thus the ſpirit of God by the prophet ſaith, *I will put feare in their heartes that they ſhall not depart from me:* as if he ſaid, I know that men will not faithfully continue, no not in my ſeruice which am their God and creator, vnleſſe they be indued with my true feare: and ſhall we then thinke (brethren) that men which haue not the true feare of God planted in their hearts, can euer faithfully and truly honor their prince?

4 It is not to be looked for (derely beloued) that he wil regard the blaſing of a candle, which is not moued with the moſt glorious brightneſſe of the ſunne. It is not for anie to perſwade men, that he will euer regarde the value of a pennie, which deſpiſeth the full ſtorehouſe of all riche things, &c. no more is it likely that he which feareth not the God of vnſpeakeable glory

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glory, will giue any vnfained honor to his prince, &c. the ſumme is, it is hard to deeme otherwiſe, but that he which is deſtitute of the feare of God, whether by meanes of ignorance or contẽptuouſnes can or wil euer honor his prince truly. I deny not, but the Lord ſo reſtraineth oftentimes many godles perſons with the bridle of a certaine feare that they breake not forth into outragious rebelliõ againſt their prince, but rather ſtand ſtoutly vnto him euen vnto the death; which is nothing againſt that I ſay: for I ſhew what nature being not tilled with this true feare of God ordinarily yeeldeth, not what God againſt the force of nature many times worketh. Againe, I ſpeake of that honouring of the prince which is a chriſtian vertue and a worke of the ſpirit of ſanctification, not of that ſeruice whereunto many are brought by the ſpirit (as they tearme it) repreſſing vices.

They that are gentlemen, & by reaſon of their calling haue neceſſarily

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to retaine manie in their ſeruice to waite vpon them, let them conſider this well that I ſay. If they feede and cloth their ſeruants well, but teach them not the feare of God, out of queſtion they do nothing elſe but harten men, and make them ſtrong to rebell againſt their Prince. Yee that are miniſters alſo, conſider this well, and let it make you diligent to inſtruct your flockes in the true feare of God. Alas (brethren) are they not too many alredie, which in helliſh madneſſe without all feare of God, go about to bereaue our gracious ſoueraine of her life, the whole realme of peace, the goſpel of paſſage? Alas than, why ſhould ye alſo ſinne againſt God and againſt your owne ſoules, by increaſing the number of rebellious and diſloyal perſons? Ye will ſay peraduenture, we do it not: yes verely, if yee teach not your people diligently the fear of the Lord. For vnleſſe men haue their hearts poſſeſſed with the true feare of God, they will not honor their Prince truely.

Honor

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Honor the king.

Ye haue hitherto heard me patientlie, concerning the feare of God: heare me nowe (I beseech you) concerning our dutie toward the king. Saint Peters commandement is, that kings and princes shoulde be honoured; which that it maie be more forcible both to teach vs and also to win vs, I thinke it needefull at this season, after my rude and disordered maner, to deliuer vnto you these foure especiall points.

1 *What it is to honor the king.*
2 *Which are the partes of this honor.*
3 *Of whom this honor is to be rendred*
4 *For what causes men are to yeld the same.*

Honor, in this place, in the Greeke called *Timè*, is a godly acknowleging and regarding of princes as the chiefest and chosen instruments of God, for the maintenance as well of ciuill, as of ecclesiasticall society. Consider what I say. To honour the king, is first to acknowledge him for the annointed of the Lord, and also for

our annointed: neither that by wordes alone, but by ſuch other meanes alſo as we are able, accordingly as we read of the people of Iſrael in their receuing of Saul. For they did not only ſhowte altogether, ſaying, *God ſaue the king*, but moreouer all the godlie deſpoled browght him preſentes. 1. Sam. 10. 24. 27. and they which did not ſo, are noted by the ſpirit of God for wicked mē & are held guilty of deſpiſing him before the iudgement ſeat of the almightie. Moreouer, we muſt make ſuch account of them, that we ſet not them a footeſtoole here in earth, and other a throne to ſit ouer them: (as the Papiſts make the King the vaſſal of their Pope) but we muſt vnfeinedly confeſſe them with S. Peter the chiefeſt perſons, & to them giue the ſoueraigntie and preheminence here in this worlde, aſſuring our ſelues, that he is Antechriſt, which exalteth himſelf aboue them. 2. Theſſ. 2. 4. To conclude, we muſt not looke vpon them as vpon diſguiſed Kinges, browght forth on a ſtage or theater, which

which beſide their gaie garments and great wordes haue nothing in them aboue the common ſorte, but we muſt receaue them as the chiefeſt & higheſt Ambaſſadours of God, ſent among vs with largeſt and moſt ample power and authoritie, yea and ſuche power and authoritie, as whereof the beſt, the wiſeſt, the richeſt, the godlieſt, ſhall haue neede to maintaine them in outward ſocieties whether ciuill or eccleſiaſticall, conſidering they are thereunto ſanctified and ſent of the Lorde, whoſe onely bleſſing enableth euerie man to worke the good of his people.

2. The partes of his honour which here is commanded by Saint Peter to be done vnto the Kinge, are three, to wit, *Reuerence, Obedience, and Paying of ſuch tribute*, or other dewes or reuenewes, as belong to a perſon of that calling and dignitie.

Vnder the name of reuerencing the prince, we vnderſtande that men ought both to thinke honourablie

of the prince, to pray for him, as also to frame and disposse all their outward gestures and speech in such sort, that it may carrie with it and in it a signe of their vnfained subiection to such persons.

Of mens reuerend thinking of such, we reade in the booke of the preacher chap. 10. where the wisedome of God in Solomō giueth charge on this wise, *Curse not* (saith he) *the king no not in thy thought*. For the bridling of our toong from all vnreuerende woordes against such, Moses giueth a commandement Exod. 22. 28. on this manner, *Thou shalt not* (saith he) *curse the ruler of thy people*. Whereunto adde that saint Peter 2. Epist. 2. 10. 11. and saint Iude also do account them to be vngodly persons and bringers in of damnable heresie, which speake euil of those which are in dignity: yea, they account them as presumptuous persons daring to speake that in contempt of princes & princely gouernement, which the angels durst not speake against the verie

deuill

deuill him ſelfe. Of mans duty praying for princes, we reade 1. Tim. 2. Of the reuerend geſture which we are to vſe towards ſuch perſons, we haue exãple in Nathan the prophet, who made obeiſance before king Dauid *vppon his face vnto the grounde*. 1. Reg. 1. 23. Theſe are continuall and ordinarie rules and examples, for the gouerning & directing of our behauiour toward perſons of that authority.

Some will ſay, if it be ſo, then did Eliſha offende in calling Iehoram the *murtherers ſonne*. 2. Reg. 6. 32. and our Sauiour him ſelfe in calling Herode a fox. Luke 13. 32. then alſo did the aforeſaid Eliſha breake the cõmandement of God in demeaning him ſelfe ſo towarde the ſaid Iehoram, that hee would not once haue looked vpõ him had it not bin for regard that he had to the preſence of Iehoſaphat 2. Re. 3. thẽ was Michaiah to be reproued for ſpeking in manner of deriſion to Ahab. 2. Chron. 18. Hereunto I anſwer, how the precepts & examples before ſet down,

bind vs, and not the Lorde, who maie ſharpely controll the princes of this world for their miſdoings, & alſo may vſe the ſeruice of whome it pleaſeth him in that behalfe, neither ſhall he ſinne, that hauing the extraordinarie commandement of the Lord, ſpeaketh ſo vnto them in Gods name, which yet is no common rule for euerie bodie, neither yet for him at all ſeaſons. For more euidence herein, I vſe this familiar ſimilitude: if ſome great monarch hauing vnder him manie prouinces, & ech it own king as his lieutenant, make it a common lawe, that no perſon of what degree ſoeuer within his dominion, ſhall behaue himſelf vnreuerently in worde or deede againſt anie his lieutenants: this letteth not, but that the aforeſaid monarch hauing knowledge and intelligence of anie his lieutenantes vngodly practiſes, may himſelfe commaunde whome hee thinkes good as Ambaſſadour from him to go vnto that lieutenant, and in his name to giue him ſuch rebuke as he deſer-

ueth,

ueth, and ſuche tearmes of diſgrace as are meete for him, which yet euerie one may not doe, neither yet that Ambaſſadour without the commandement of his monarch. In like ſort, foraſmuch as God is the onely monarch of the whole worlde, and all princes his lieutenants within their ſeuerall dominions: though he haue ſet it downe as a common law for his ſubiects, that is, for all other men, that no perſon in the world ſhall once dare to vſe the prince vnreuerently in worde or deede, yet this letteth not but that when princes deſpiſe and breake the commandements of God whoſe lieutenants they are, the Lorde may make whome he liſteth his Ambaſſadour to them ward, & cauſe the ſaid Ambaſſador (without any his offenſe) to rebuke them with what hard maner of ſpeach ſoeuer, according to their deſertes, it ſhall pleaſe his diuine maieſty to put into the mouth of that his meſſenger, which yet euery one may not do, neither that Ambaſſadour, be he prophet

or minister without such commande-
ment. Thus we see the Prophets and
extraordinary messengers of the Lord,
as Elisha, Micaiah, &c. cleere from
fault, because they had the word of the
Lord so to doe, and yet no man autho-
rised by their example to speake or do
his wicked pleasure against his prince.
Which euerie true subiect is to note &
obserue, not onelie for intent that the
deuill may not leade him by miscon-
struction of Gods word, to vnreuerent
handling of his soueraigne, but moreo-
uer that we may vnderstand for a sure-
tie, that they are nothing else but de-
uillish treachers and hellish blasphe-
mies, where with our English traitours
haue opposed themselues against our
annointed of the Lorde, calling her *v-
surping competitour*, and laboring by all
wicked pollicie to shed her bloud, in
consideration they had no commande-
ment from the Lorde, neither yet iust
cause so to do.

2 The second parte of the kings
honour is obedience, which is *a per-*

forming

forming of all the Princes lawvfull commandements (that is to saie, which iustle not against the truth of Gods worde) *ioyned vvith a quiet suffering at their handes for vnlawvfull things refused*. And for the first point, that the Prince is to be honored with such fulfilling of all his lawfull and godly ordinances, by the Scripture may bee plainlie shewed and declared vnto vs. For in as much as the worde of God maketh reckoning how the king is the chiefest of all here in this world, 1. Pet. 2. it were absurd to thinke, how the spirite of God woulde haue lesse submission rendered to such an one, then it chargeth seruantes to yeld to their common maisters. Wherupon it followeth, that seeing S. Paule commandeth seruants *to be obedient vnto them that are their maisters according vnto the flesh in all things*, that is to saie, in all lawfull things, Collossians the third Chapter and two and twentith verse. Much more must men be readie to obey the cõmandemẽt of the prince in all things that are lawfull and godly

ly: considering that if they do not so obey, forasmuch as obedience is one part of the princes honor, they do plainly dishonour the prince in that point.

2 In this case we find a notable example in the booke of Ioshua, chap. 1. 16.17.18. For whereas the people of the Lorde perceaued that Ioshua was full of the spirit of wisdom, and that he was annointed of the Lord to be their gouernor now after the death of Moses, they knowing what dutie they ought vnto one in that place & dignity, with great reuerence submit themselues vnto him, & make promise before the Lord to obey him in all things lawful. For thus they say vnto him, *All that thou hast commanded vs will we do, and whether soeuer thou sendest vs we will go, As we obeyed Moses in all things so will we obey thee, and whosoeuer shall rebell against thy commandement, & will not obey thy wordes in all that thou commandest him, let him be put to death.* This is the promise of the people, approued of God, receaued of Ioshua, set

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downe in the worde for a president to after generations, whereby we are put out of all dout, that the prince is to be honored with fulfilling & performing of all his lawfull & godly commandements. That which I haue shewed you in doctrine, I will also make cuidēt by example in our owne selues. And first I suppose, how hir maiesty by statute or some other princely meanes, commanded in the first, or some other yere past of her reigne, or if not commanded her selfe, yet ratified some statute of her noble ancestours, commanding that after such time no vnlearned and vnsufficient minister should be admitted to preach the worde or to administer the sacraments. This if it were so, it were a most lawfull commandement, because it accordeth and is agreeable with the word of God, which not only alloweth none other person to haue cure of soules, but such a one as whose lippes do keepe knowledge, and from whose mouth the people may aske & haue the law of the Lord, Malach. 2.

1. Tim.

1. Tim. 3. but also teacheth how if the salt, that is the minister, haue lost his saltnesse, that is, the abillitie to teach the people of God, he is thenceforth (not to be imployed to meaner partes of that calling, but) good for nothing in that office, but to be cast out and trodden vnder foote. Considering than how this commandement were most lawfull, whosoeuer should after the time aforesaid wittingly and wilfully make any such vnlearned minister, disobeyeth a lawfull commandement of the Prince, and consequently so farre forth dishonoreth his Prince. The reason is apparant; namely, because obedience or fulfilling of the Princes lawfull commandements and lawes, is one part of the Princes honour, which cannot be denyed him but so much of his princely honor must be denied him also. In like maner I say of such law of our Soueraine, as commandeth euerie subiect of this realme to come and resort to church at time sanctified and set a part for ỹ same purpose by the Lord;

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it is a moſt lawfull & godly commandement: For it is euery way agreeable to the word of God, commanding all men *to keepe his Sabbathes and to reuerence his ſanctuarie, Leuit.* 19.30. wherefore when our Engliſh Papiſts refuſe this, they do (for the reaſon aforeſaid) ſo far forth diſhonor the Prince which commandeth it. The like may be ſaid of many things commanded in our lawes, which being compared with the word of God, appeare to be moſt lawfull and godly.

But here, ſome flattering courtier will ſay, you auouch that obedience (that is a fulfilling of the princes lawfull commandementes) is a part of the princes honor: tell me this I pray you, do not they diſobey the king and conſequently diſhonor him, which do not whatſoeuer he commandeth?

No truely: for true and chriſtian obedience whereby the prince is honored, is a performing of lawfull commãdements. If anie thing therefore that is commanded be vnlawfull, and againſt the

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the worde of God, the perfourmance thereof can not truely be called by the name of true obedience (whereof we ſpeake.) And as the doing of ſuch vnlawfull matters can not ſhrwde it ſelfe vnder the name of obedience: ſo if we looke narrowely and neerelye vnto it, it is nothing els but an vngodlie prouoking of the Lorde to ſhorten the life of princes, yea and on our parts which commit or admit ſuch vnlawfull things, ſo many furderances & thruſtinges forward of the prince vnto death as may eaſily be diſcerned by that of Salomon Proue. 28.2. where he ſayth, *For the tranſgreſſion of a land ther are manie princes thereof*, meaning that ſinne, which is a tranſgreſſion of the law of God, is a cauſe wherefore the princes liues are ſhortned through the iuſt vengeance of God, either againſt the prince chiefly as one vnworthy to rule Gods people any longer, if the people haue ſinned at his commandement, or againſt the people as vnworthy to hauc a good prince any longer, if they

if they haue ſinned contrary to the princes will and pleaſure.

2. For the ſecond point of true obedience to the king, ſome will further aſke & ſay, But what if a prince wil enfer men to doe otherwiſe then God hath commanded, and to commit ſuch thinges as God hath forbidden vpon paine of puniſhment or death: may not here one withſtande their prince by open warre, rather then to ſuffer ſuch puniſhment vniuſtly at his hand?

I anſwer, woe vnto ſuch thoughts as trayterous & accurſed, refelled by the martirdomes of ſo many thouſandes, as both in the Scripture and other eccleſiaſtical hiſtories are read, when vnlawfull thinges were commanded them, or lawfull thinges forbidden them vpon paine of ſuch puniſhment to enſue and followe, to ſuffer quietely (which is the ſeconde pointe of true obedience to the prince) and not furiouſly to riſe or rebell againſt them: and therefore trayterous aboue meaſure were and are the practiſes of ſuch

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as being commanded nothing but that which was godly, haue indeuoured to bereaue our Soueraine of life by open rebellion, rather than they would be obedient to iuſt lawes & commandements in the feare of the Lorde, as became godlie and chriſtian ſubiectes to do without grudging.

3 The third part of the princes honour is, paying of tribute and other ſuch money or commodities of the worlde, as by kingly right and authoritie belongeth vnto him. This our Sauiour him ſelfe teacheth both by doctrine, and alſo by example. His doctrine is to be found written, Mark. 12.17. where he ſaith, *Giue vnto Caſar that vvhich is Caſars*, ſpeaking there of tribute, as it is manifeſt. For he was demanded whether it were lawful to pay tribute vnto Ceſar or no: whereupon he requeſting the demanders to ſhew him a pennie, and aſking whoſe image and ſuperſcription the pennie had on it, when they anſwered, Ceſars, than he replyed, ſaying, *Giue therefore vnto*

Ceſar

Cesar that vvhich is Cesars, and vnto God that vvhich is Gods. His example is to be found Matth. 17. 27. where he himselfe, albeit the heire of all things, yet being now in the forme of a seruant & vnder worldly iurisdiction, payeth polemony to the officers which came vnto him for it. In like manner S. Paul Rom. 13. hauing prooued by sundrie verie forcible arguments, how all men are to be subiect vnto the higher powers, when he commeth to declare by what practise we are to shew the same subiection, he inferreth on this wise, *Giue therefore* (saith he) *tribute to vvhom tribute appertaineth:* as declaring thereby how one cannot denie the king his tribute, but he therewithall dishonoureth the same king, and denieth him that subiection which the Lord alloweth him in his word.

Concerning the third point of our former diuision, which was touching the persons who are to yeeld this honour to the king, they are people of al degrees and callings whatsoeuer, of

whom the Prince demandeth the ſame and impoſeth it as from the Lord, for this the plaine words of the ſcripture do exact and ſtraightly commande, Rom. 13. *Let euery ſoule be ſubiect* (ſaith ſaint Paul) *to the higher powers*, and S. Peter hath a notable reaſon hereof comprehended in one word, when he calleth the king the chiefe among all other. For he that is chiefeſt of all, is to be honoured of all, of what eſtate or calling ſo euer they be. The king or Prince is the chiefe of all, and therefore all other parties, whether they ſerue the Lord in ciuill or eccleſiaſticall vocations, are to honour the Prince in manner aforeſaid.

2 This hath plentiful and ſufficient proofe out of thoſe manifold examples of the word, wherein (as it were a table) are ſet before vs, and deſcribed all degrees of people honouring the king or prince as becommeth them, ſo that none can plead any right of immunitie in this behalfe. If one were a Patriarch, he hath an example to reue-

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rẽce & honor the king miniſtred & giuẽ him in Abrahã, who bowed him ſelf before Ephron, and before his people, Ge. 2.3. If a miniſter of the church, he is taught to reuerẽce & honor the king by the example of Aaron, who ſubmitteth himſelf to Moſes, Nu. 12.11. of the prieſt that obeied Saul, 1. Sa. 14.18.19. of Zadok the prieſt, who readily performed the commandement & wil of Dauid, 1. Re. 1.33.38. of Hilkiah the prieſt which doth as Ioſiah cõmãded him. 2. Reg. 22. 12.14. of the Leuits & prieſts which did as Iehoſhaphat charged them, 2. Chro. 19. If one were a prophet, he hath an example in Nathan, who doth humble obeyſance in the preſence of Dauid, as we ſhewed before in Ieremiah which ſpeaketh moſt humbly & reuerẽtly to Zedekiah, calling him his Lord ỹ king &c. though he had put him in priſon wrongfully, Ier. 37.20. in Daniel, who honored Nebuchadnezzar, ca. 4. & Darius ca. 6.21. If one were of royal parẽtage, he hath example to honor ỹ king in Mephiboſheth, who fel on his face,

& did reuerence before Dauid. 2.Sam. 9.6. If a man of verie great ſubſtance, he hath an example in Barzillai the Gileadite, whoſe reuerend behauiour and dealing toward the ſame Dauid is ſet forth and commended. 2.Sam.17.& 19. If a moſt politike counſeller, he hath example of his dutifulneſſe toward the prince in Huſhai the Archite the friend of Dauid. 2.Sam.15. If a moſt valiant captaine, he hath example giuen him in Abner. 2.Sam. 3. 21.in Ioab 1.Chron.21.3.in the three mightie men, 2.Sam. 23.16.17.The like examples we may finde in the word for all other eſtates and degrees whatſoeuer.

This doctrine is cleare, yet there are which gainſay it: as the Anabaptiſts on the one ſide, the Papiſts on the other ſide. The Anabaptiſts denie all magiſtracie and princely gouernment among Chriſtians, imagining it to be a matter that cannot ſtand with the nature of true chriſtianitie, for one to receiue honor as a Prince, and another to giue & yeeld ſuch honour as a ſubiect:

iect: who are easily refelled. For to whom is this commandement here of honoring the Prince giuen by S. Peter? it is no giuen to christian men? yes verely, euē to those whom before he calleth liuing stones, an holy nation, a roiall priesthood, &c. which are the titles of all true christians. Would S. Peter haue commanded that, which was not agreeable to christianitie? No verelie, we see then, how christianitie will not bolster out any man to dishonour the king, no more than it will grant a man to cast of and reiect the feare of God. For as a duetie of christianitie the one is required of men; namely, to *feare God*, and *honor the king* or prince: and thus the mist of Anabaptistical doctrin vanisheth at the shining forth of that light, which vttereth it self in this precept of S. Peter. The Papists, they conuay their poison another way: for they do not simplie denie honor to princes, but to those princes whom their *Romish antichrist* disalloweth and is displeased withall: to such they thinke

themſelues, that is to ſay, all papiſts to owe no duetie, but to be lawfully quit & diſcharged from their oath of allea-gance and al duetifulnes toward them by their Pope: neither that alone, but moreouer account it lawfull for them which are borne ſubiects to ſuch prin-ces, to blaſpheme, hurt, and murther them, if by any meanes poſſible they may, as hath appeared by the ſatanical attemps of late Engliſh traitors againſt our ſoueraine. This is as eaſily cõfuted by S. Peter in this place as the former opinion was, if we conſider what man-ner kings and princes had then the go-uernement when ſaint Peter gaue this precept. Were kings at that time fa-uourers of religion? did they further the preaching of the word, wherof Pe-ter was a miniſter? Did they eſteeme Peter or any other the Apoſtles or faithfull children of God? No ſuch thing; but contrariwiſe they were eni-mies of the goſpel, they labored by all meanes to hinder the paſſage & courſe of the truth, they perſecuted Peter &

all

al the reſt of the godly; For all this, S. Peter, who was taught & ſpake by the holy ghoſt, durſt not will any man to diſhonor them or to ſlay them, but (as this place declareth) he charged true chriſtians and all that feared God to *Honor the king*, which as many as feared God & were true chriſtians indeed accounted it their duetie inuiolably to performe & do. Did Peter command euen the vngodly kings & enimies of the truth to be honored of all ỹ were true chriſtians? and may the blaſphemous Pope by that fulnes of iniquitie & deceitfulnes, wherwithal the diuel poſſeſſeth him, perſwade mẽ now adays, that they may at his commandement & for wrecke of his anger, blaſpheme with mouth, & aſſalt with ſword the maieſty of their ſouerain prince, who laboreth by al means to bring mẽ to the knowledge of true godlines & right practiſe of the ſame, & yet be right catholikes, true chriſtiãs, & ſuch as do no more thẽ in duty they are bound to do? O monſtrous cõtrariety, declaring their Pope

to be Antichriſt, in that he taketh vpon him to change this law of God, Dan. 7. 25. concerning the honoring of kings ſet downe by ſaint Peter, and his complices not to be true chriſtians or ſuch as feare God, but the very mẽbers of Antichriſt & ſons of perdition.

4 We are now come to the laſt point propounded in our former diuiſion: which is, for what cauſes the king is to be honored in manner aforeſaid.

1 And firſt of all, a ſpeciall matter which putteth men in minde and exacteth of thẽ to honor the king, is, becauſe this vocation is the ordinance of God, againſt which to ſpurne, or to worke or ſpeak any thing which carrieth matter of diſhonor therewithall, were ſo far forth to ſpurne, worke, or ſpeake againſt God himſelfe. That the kings office and vocation is the ordinance of the Almighty, the ſcripture moſt plainly affirmeth. The Queene of Saba ſpeaking to Solomon, ſaith on this manner, *Bleſſed* (ſaith ſhe) *be the Lord thy God vvhich loued thee to ſet thee*

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thee on his throne as king in ſteede of the Lord thy God, and hath made thee king ouer Iſraell, &c. 1. Reg. 10. She ſaith that the Lorde did ſet him on the throne of the kingdome, and that the Lord his God made him king ouer Iſrael. Neither was this a thing peculiar and proper to Solomon onely and his kingly authority alone, but the ſame is true of other alſo. For ſaint Paul Rom. 13. generally auoucheth how *all power is of God:* and that in this reſpect the prince is to be honoured, ſaint Paul in the ſame place proueth, vſing this verie argument and reaſon, *Becauſe it is the ordinance of God, and whoſoeuer reſiſteth the powver, reſiſteth the ordinance of God.* Hereunto adioine the prophet Dauid, who Pſalm. 2. exhorting his enemies quietly to yeeld him the honor of his princely power and authoritie, and not to rebell and riſe ſtill againſt him, vſeth this amongſt other as a reaſon to perſwade them withall, becauſe he was *Chriſtus Domini*, the annointed of the Lord, and becauſe *The Lord had*

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appointed him his king vpon his holy moũt of Sion. In cõsideration wherof, he saith not how they bended thẽselues against him the anointed of the Lord alone, but affirmeth how they *stood vp against the Lord & against his anointed*, as reckning the Lords case & the kings in this point to be al one. Mark (derly beloued) what a mõstrous sin this is, which whosoeuer wittingly cõmiteth, walketh presumptuously and with a stiffe necke not against the streame of mans power and strẽgth, but against the inuincible maiestie of God himself. O my brethren, I beseech you in the name of Christ Iesu do not so wickedly, be no counsellers nor partakers with any rebellious persons; what shal ye that are but dry stubble, yet by suffering your selues to bee carried headlong with the whirlwind of popish doctrine against our God, which is a cõsuming & deuouring fire.

2 A second matter which calleth vpõ men to render this dutie of honour to ỹ king, is, the marke wherat he aimeth in all that he goeth about: which is, the wealth

welth & good of the ſubiects. For ther unto he laboreth both by power & by councell, ẏ the inheritance of ẏ Lord committed to his charge, may floriſh, grow & increſe outwardly in abūdāce of worldly bleſſings, inwardly in ẏ manifold graces of Gods ſpirit, ẏ the wicked may be ſuppreſſed & feared from breking forth vnto thoſe vngodly actions, wherby looſnes may be brought in amongſt men: that alſo outward enimies round about thē may haue peace with thoſe that he ruleth, & not annoy any warlike or hoſtil force or inuaſiōs. This the Scripture and word of God auoucheth. S. Paul Rom. 13. affirmeth concerning the wel diſpoſed, how the king or higher power is *the miniſter of God to ſuch an one for his good*. King Salomon Pro. 20. 26. as touching the wicked and hurtful perſons, ſheweth what a ſoueraigne remedie is to be found in roial power & authoritie againſt thē, *A wiſe king* (ſaith Salomon) *ſcattereth the wicked, & cauſeth the wheele to turne ouer them*. Neither can theſe things be perfor-

performed and brought to passe without great care, trauell, costes, counsell, and danger on the princes behalfe, by reason of the rebellious affections of mans nature wherewithal he is continually to striue both by rewards and and punishmentes. In consideration whereof, for so great paines and benefites to requite the prince againe, not with honour and dutifulnes, but with bloudshed, rebellion, or conspiracie, can not but be a sinne vnmeasurablie sinnefull.

3 Not to stand much on this point, I will adioine but this one reason. S. Paul Rom. 13. aforenamed vers. 2. saith, how *They which resist and rebell against the higher powers, get vnto them selues iudgement.* And what iudgement (brethren) meaneth he? Verely the iudgement of Gods heauie plagues and of most shamefull death to carrie them out of this world, and of vnappeaseable vengaunce to rest and knawe vpon them in that euerburning lake in the worlde to come. These are not

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bugges wordes to fraye you alone, but the verie and plaine trueth which the word will furthermore teach you. As touching the ſtate of ſuch perſons in the world to come what it ſhall be, ye may take great aime hereby, conſidering how it is hardly to be reade in the whole ſcripture where the patternes of Gods mercie toward ſinners falling into euill are propounded, that euer God ſuffred any of his elect ones after their effectuall calling, to be carried of the deuill into this ſinne of rebellion againſt the prince. Adde hereunto, that ſaint Paule reckoneth this enormity among thoſe which whoſoeuer committeth, *Shall not inherit the kingdome of heauen.* Tit.1.16. Concerning their moſt fearefull puniſhments in this world, marke the moſt certaine examples of the holy worde of God. Korah, Dathan and Abiram rebelled againſt Moſes, therefore *They died not the cõmon death of all men, but the Lord wrought a new thing, ſo that the earth opened her mouth and ſwallowed them*

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vp vvith all that they had, & they vvent dovvne quicke into the pit. All which was done, to make vs vnderſtand, that ſuch rebels *prouoke not man but God himſelfe.* Num. 16. 29. 30. Abſolom the goodly though vngodly ſonne of righteous Dauid, rebelled againſt his father the king, and therefore as hee rod vpon his princely mule vnder a great oake, the verie boughes of the tree would not ſuffer ſo wicked a wretch to eſcape vnpuniſhed, but caght hold on his head, *And he vvas taken vp betvveene the heauen and the earth, there hanging till Ioab his greate friend came & thruſt him through vvith three darts, beſide the vvounds vvhich ten other men the ſeruants of Ioab gaue him.* Yea, ſo litle was the face of the kings ſonne reuerenced becauſe of his treaſon, that he had none other ſepuchre but a dung hil pit in the wood, none other tombe or hearſe but a ruinous heape of great ſtones caſt vpon him, 2. Sam. 17. Sheba the ſonne of Bichri a man of Iemini rebelled againſt the ſame Dauid: there-

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fore the Lorde destroied him by the hands of them which were his friends. For the men of Abel to whom hee fled for helpe, at the counsell of a woman cut off his head, and did cast it ouer the wall to Ioab, 2. Sam. 19. Adde hereunto the examples of late traitors in this our owne Countrie, as *Sommeruile*, *Throgmorton*, *Babington*, & their complices, which like dunghill cockes entending to pearch vppon the head of this realme to the destruction thereof, were iustly constrained to crowe their last vppon the gallowes. The like (O Lord) we beseech thee bring vpon all the enemies of Elizabeth thine anointed, but let peace be vpon the Israel of God, and vpon all that vnfainedly seeke her true honour in the right feare of the Almighty.

Laus soli Deo.